643 At state functions the Kazembe appeared sitting on a stool placed upon
292 lion-skins. He was shaded by a canopy of umbrellas made of coarse native
293 cotton fabric[1] and wore an elaborate head-dress of scarlet and yellow
534 feathers, the *mucomo* cloth adorned with bead and cowrie ornaments, the
535 *insipo* girdle of hide,[2] and the *lukomo* armband, emblem of his office.[3]
His notables and musicians sat nearby. Ceremonial dancing was performed
to the accompaniment of music.[4] Musical instruments[5] were *marimba*[6]
(a sort of xylophone), *chincufo*[7] (a bass drum), *ishrobere* (big conical
drum with cowhide or an elephant's ear stretched over the open end), *gonzi*
(two pieces of iron connected by a curved rod). The *mondo*,[8] a hollow
wooden cylinder beated with drumsticks, was used to convey messages by means
of varying combinations of beats. The big sacred chambarum drum,[9] resting
on a lion's skin in Kazembe's palace, was only brought out in wartime to
accompany the armies.

521 Clan and tribal history and family genealogies are favourite subjects
● 526 of discussion at beer-drinking parties. District and village rivalry now
finds expression in football matches.

BIRTH, MARRIAGE, DEATH

842 The male alone was thought to be instrumental in begetting children.
847 Babies who cut their upper teeth first were destroyed as bearers of bad
551 luck.[9] An infant is usually given the name of one of its dead ancestors
on either the paternal or maternal side; this gives some indication of an-
cestry. Chinyanta, Lukwesa, Ilunga, Mwanga, are characteristic Lunda
names.

582 The effective exogamous unit is the *citota*. Preferential marriage is
with the *mafyala*, a person whose father is a fellow-clansman of one's mother
or conversely, and particularly with father's sister's daughter. A network
of affinal relationships thus develops between villages. In general there
are no definite preferences leading to marriages between certain clans, but
583 traditional reputations attaching to clans may cause their members to be
591 regarded as desirable or undesirable marriage partners. Marriage payments
are low. Both matrilocal and patrilocal marriages occur, but for the first
few years marriage is usually matrilocal so that the husband can "get
accustomed". He puts up a temporary but in the *citente* of his parents-in-
law and becomes a member of their extended family. Later the couple are at
liberty to move. Often the parents of both spouses live in the same
village. Lunda marriages tend to be patrilocal. Polygyny is not frequent.
595 The second wife is usually inherited, e.g. she may be one's elder brother's
widow. A man may marry a younger sister of his wife but not an elder sis-
ter, since she is called *mayo ofyala*, "mother-in-law".

764 The dead are buried in the bush. A *mwali* (see p.86 above) of the de-
ceased takes part in the ceremony. To divert the thoughts of the partici-

(1) Burton, p.254.
(2) Valdez, II, pp.217-8; cf. Livingstone, I, pp.262-3; Burton, p.42; Bowdich, p.9
(3) Burton, p.253. (4) Valdez, II, p.227; Burton, p.114.
(5) Valdez, op.cit., pp.222-4; Livingstone, I, p.305.
(6) Burton, p.112; Valdez, op. cit., p.255.
(7) Lacerda, I, p.343. (8) ibid., pp.342-3.
(9) ibid., pp.331-2. (10) Livingstone, I, p.276.